



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. No¹. *Oqsemo* ([I] oath) by The *Qeyamatey*'s^w (Judgment) Day.

لَا أَقْسِمُ بِيَوْمِ الْقِيَمَةِ

2. And no. *Oqsemo* ([I] oath) by the self^w the *lawwama'te* (iterative blamer)^w.

وَلَا أَقْسِمُ بِالنَّفْسِ الْلَّوَامَةِ

3. Does reckon the mankind that never [We] gather his bones.

أَخْسَبَ الْإِنْسَنُ أَلْنَ نَجْمَعَ

عَظَمَهُ

4. *Bala*² (*certainly-not*); *Qadireen*³ (*We are capable of: effecting, giving, doing, enforcing, or influencing*) on that *nusawwe* ([We] erect/ even/ set) his fingertip⁴.

بَلْ قَنْدِرِينَ عَلَى أَنْ نَسَوَى بَنَاهُ

ه

5. Rather wants the mankind to *yafjora*⁵ (*debauch/ rip-off the religious cover*) [he] ahead (of) him⁶.

بَلْ يُرِيدُ الْإِنْسَنُ لِيَفْجُرَ أَمَامَهُ

ه

6. [He] asks: *ayyana*⁷ (*when, which momentous period*) (is) The *Qeyamatey*'s^w (Judgment's) Day.

يَسْأَلُ أَيَانَ يَوْمَ الْقِيَمَةِ

فَإِذَا بَرَقَ الْبَصَرُ

وَخَسَفَ الْقَمَرُ

وَجْهَمُ الشَّمْسُ وَالْقَمَرُ

ه

7. So if⁸ lightninged (*dazzled/ dazed*) the sight.

8. And the moon eclipsed/imploded.

9. And (*had been*) gathered the sun^w and the moon^x.

10. Says the mankind then-day: where (is) the *masfarro* (*fleeing to: place/ locale*).

يَقُولُ الْإِنْسَنُ يَوْمَئِذٍ أَيْنَ الْمَفْرُ

ه

11. Not-at-all;⁹ no *wazara* (*mountainous-refuge*).¹⁰

كُلًا لَا وَزَرًا

12. To your^t Lord then-day (is) the *mustagarro*¹¹ (*permanent-abode/ ultimate realization*).

إِلَى رَبِّكَ يَوْمَئِذٍ الْمُسْتَقْرُ

ه

13. Younabba'o (*to be informed by piece-of-significant-and-availing-news*) the mankind then-day by what: [he] advanced and tarried [he].

يُنَبِّئُ الْإِنْسَنُ يَوْمَئِذٍ بِمَا قَدَّمَ

وَأَخْرَ

¹ The “لَا” at the beginning of this *Ayah*, is by *consensus* is a *negation* particle. See الدار المصنون، احمد حلبى. As to the oath, see footnote of (§56: 75-76).

² The word “*bala*”= “*certainly-not*” is absolutely *not* synonymous to “yes”= “*نعم*”= “*yes*,” see the *Lexicon* attached to this *Translation* for more elaboration.

³ The word “*Qadar*” is *masculine subjective noun*, meaning: *he who possesses power, capacity and efficiency to measure and effect*.

⁴ The word “*بنان*” means the *fingertip* or the *finger* on the basis of *calling the whole by its part*.

⁵ The word “*يُفجِّر*” to become or be “*فاجِر*”= “*ripper of religious cover*,” as the religious cover prohibits or prevents its wearer from committing crimes in the open. So when the *ripper of religious cover* tips-off such a cover he *exceeds* the bounds. See *فاجِر* for the word *الراغب*.”

⁶ The word “*أمامَهُ*” means that *which is ahead of him*, i.e. *his life time*. That is he keeps *exceeding* the bounds in the open and *continually proposing to repent to his Lord*, but in reality he does *not* and continues to be “*فاجِر*” by wanting to “*يُفجِّر*”

⁷ The word “*ayyana*” = “*أيْ* أَوْ أَيْ حِينَ” but with *reverence and magnanimity* for whatever “*أيَانَ*” was used for. See *معجم النحو* is *which period, a specific and important (momentous) occurrence happen*.

⁸ The particle “*إِذَا*” is a *future adverbial conditional article* hence it is “*if*” not “*when*.”

⁹ The word “*كُلًا*” is an article of *negation* particularized for deterrence and prevention.

¹⁰ The word *فَتَحَةً عَلَى الْوَزْرِ* with “*الْوَزْرِ*” means *mountainous refuge*, not any refuge. See *البصائر*.

¹¹ Clearly for the *realization* of anything in *this world* requires *time* and *place* to happen in it *semi-permanently*.

14. Rather the mankind (is) over [himself] a <i>baseeraton</i> (witnesser/testifier/discernment-evidence) ¹² .	بَلِ الْإِنْسَنُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ
15. And albeit [he] cast his apologies ^w .	وَلَوْ أَلْقَى مَعَذِيرَةً
16. Let not move [you ^s] by it ^x your ^t tongue to hasten [you ^s] by it ^{x12} .	لَا تُخْرِكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ
17. Verily on Us (is) its ^x gathering and its ^x reading ¹³ .	إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْءَانُهُ
18. So <i>edha</i> (when/whereas) We read it ^x then <i>ettabe'a</i> (let-closely-follow [you ^s]) its ^x reading ¹⁴ .	فَإِذَا قَرَأْنَاهُ فَاتَّبَعْ قُرْءَانَهُ
19. Afterwards verily on Us (is) its ^{x15} elucidation ^x .	ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ
20. Not-at-all; ¹⁶ rather you ^z love the hastener ^w .	كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ
21. And you ^z leave the Hereafter ^w .	وَتَذَرُونَ الْآخِرَةَ
22. Faces then-day (are) sparkling-delighters ^{ym} .	وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ
23. To its ^x Lord (are) lookers ^{ym} [<i>they</i> ^{ym}].	إِلَىٰ رَبِّهَا نَاظِرَةٌ
24. And faces then-day (are) precipitators ^{ym} [<i>they</i> ^{ym}] ¹⁷ .	وَوُجُوهٌ يَوْمَئِذٍ بَاسِرَةٌ
25. Presume [it ^w] (to be) done by it ^w a back-breaker ^w (calamity).	تَظُنُّ أَنْ يُفْعَلَ بِهَا فَاقْرَأْهُ
26. Not-at-all ¹⁸ . <i>Edha</i> (when/whereas) it ^w reached the collarbones.	كَلَّا إِذَا بَلَغَتِ التَّرَاقِ
27. And (<i>had been</i>) said: who ^a (is) <i>ra'qen</i> ¹⁹ (curer/lifter).	وَقَبِيلٌ مِّنْ رَاقِ
28. And [he] presumed verily it ^x (is) the separation.	وَظَنَّ أَنَّهُ الْفَرَاقُ
29. And wrapped ^w the leg by the leg.	وَالْتَفَتَ الْسَّاقُ بِالسَّاقِ
30. To your ^t Lord then-day (is) the drive.	إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ
31. So neither <i>ssaddaqa</i> (affirmed as credible) [he] and nor [he] prayed.	فَلَا صَدَقَ وَلَا صَلَّى
32. [And,] but denied [he] and [he] diverted.	وَلَكِنْ كَذَّبَ وَتَوَلََّ
33. Afterwards [he] went to his family struttingly.	ثُمَّ ذَهَبَ إِلَىٰ أَهْلِهِ يَتَمَطِّ
34. Woe for you ^g then woe.	أُولَئِكَ فَأَوْلَىٰ
35. Afterwards woe for you ^g then woe.	ثُمَّ أُولَئِكَ فَأَوْلَىٰ
36. Does reckon the mankind that [he] (is to be) left a neglect ²⁰ .	أَحْسَبَ الْإِنْسَنُ أَنْ يُرْتَكَ سُدَّىٰ
37. Has not been [he] <i>nutfatan</i> (sperm-drop ^w) of semen ^x (to be) ejaculated.	أَلْمَرِيكُ نُطْفَةٌ مِّنْ مَنِيٍّ يُمْنَىٰ

¹² The pronoun “هُ” in “بِهِ” refers to the *Qur'an* which is *masculine singular*.

¹³ Similarly, the pronouns “هُ” in “جَمْعَهُ” and “قُرْءَانُهُ” both refer to the *Qur'an*, which is *masculine singular*.

¹⁴ Similarly, the pronouns “هُ” in “قُرْأَنَاهُ” and “قُرْأَنَهُ” both refer to the *Qur'an*, which is *masculine singular*. And says: “قُرْأَنَهُ” means *its reading*. Clearly The *Qur'an* is *The Supreme Book*, revealed to Mohammad (SAWS), which contains Allah's words, and one hundred and fourteen Surah.

¹⁵ The pronoun “هُ” in “بَيَانَهُ” refers to the *Qur'an* which is *masculine singular*.

¹⁶ See footnote 9 above for “كَلَّا”

¹⁷ The word “بَسِرَةٌ” comes from “بَسِرَ” which means acted prematurely, or precipitately. See **الرَّاغِب**.

¹⁸ See footnote 9 above for “كَلَّا”

¹⁹ The word “رَاقٌ” lends itself to two distinct meanings: (1) *curer, treater*. And (2) *lifter*, to lift the *soul* to the Lord. According to Ibn Abbas *lifter* is more fit. See **الْفَرَطِي**.

²⁰ That is left to be aimless or without any purpose in life.

38. Afterwards [he] [was] *alaqa'ten*²¹ (*adherent-suspender/ -blood-clot*)^w; then [He] created then *sawa* ([He] *erected/ -evened*).

ثُمَّ كَانَ عَلْقَةً فَخَلَقَ فَسَوَى



39. Then [He] made of him the pairs,²² the male and the female.

فَعَلَ مِنْهُ زَوْجَيْنَ الْذَّكَرَ وَالْأُنْثَى



40. Is not *Tha'leka* (*afar-that-He/*)^x (*is*) surely *Qadir*²³ (*He-Who is capable of: giving/ doing/ enforcing/ or influencing*) on to quicken [He] the dead.

أَلَيْسَ ذَلِكَ بَقَدِيرٌ عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَىٰ



²¹ The word “علقة” = “adherent-suspender,” = that which *adheres as suspender* or “clot” in both *Arabic and English* “علقة” or “adherent-suspender/clot” could be of *any* thing. But in this case of “bloody nature” perhaps it is “*the mass of the zygote*” (*the union of the sperm and an ovum before its cleavage*).

²² The word “زوج” in “زوجين” *strictly and linguistically* speaking means (1) *pair*, (2) *husband or wife*, (3) *the individual entity with a companion*, (4) *category* (*sort or kind or specimen*), (5) *hue* (*color*). And quite relevant to the word “زوج” is its *plural*: (1) “أزواج,” which could also mean: (2) *similar*, i.e. the *look-likes*.), (3) *hues*. See *السان*.

²³ The word “ قادر ” is *masculine, singular, subjective noun*, meaning: (1) *Causer of Fate*, (2) *He-Who is capable of: giving, doing, enforcing, or influencing*. +